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sor of estates in Sicily, but on evidence which is not very convincing. Perhaps the least successful effort of Cichorius is his attempt to show that Lucilius made a journey to Greece and there met Clitomachus, who dedicated a book to him.

But it would be unfair merely to speak of the weak points of this exceedingly careful and detailed study of Lucilius and his works, which discusses independently and with due consideration of all the available material the life of the poet, the chronology of his works as a whole and in detail, and the interpretation of many passages. Its results will always have to be taken into account in any work on Lucilius.

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P. Papini Stati operum. Vol. II, fasc. ii: P. Papini Stati Thebais. Edidit ALFREDUS KLOTZ. Leipzig: Teubner, 1908. Pp. 583. M. 8.

The edition of the *Thebais* of Statius, which follows that of the *Silvae* and *Achilleis* by the same author, is based on a new examination of a large number of codices. These are reduced by the editor to two classes, one of which consists of Parisinus 8051 with its corrections by three hands, while the second comprises some twenty others. The critical apparatus is much fuller than is usual in the volumes of this series, and since the *testimonia* are given as well, we have in this edition a standard critical text of the *Thebais*. The Preface contains, besides other matter, a list of editions and of articles dealing with the text, and there is an *Index nominum* in which fuller citations are given than in that of Bährens. An Appendix contains the arguments to the various books, which Klotz discussed in the *Archiv. f. lat. Lex. u. Gram.* XV (1907), pp. 261-74, and regarded as written in Gaul between the fourth and the sixth centuries.

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Hellenistische Wundererzählungen. Von R. REITZENSTEIN. Leipzig: Teubner, 1906.

The intricate and acute investigation which is presented in this work, has as its ultimate goal the explanation of the literary form of such narratives of miracles and wonders as are found best exemplified in the *Acta apostolorum apocrypha*. Its starting-point was an effort to explain the two supposedly gnostic hymns in the *Acta Thornae*, a study which led to the conclusion that not only the hymns themselves, but also the wonder-tales in which they are incorporated, are derived from Hellenistic sources. The Hellenistic literature which thus forms the background